

# THE NUR AFSEAN

Vol VII. A. FRIDAY:—JULY 31st, 1903.

No. 32

## EDITORIAL NOTES.

We are glad to welcome the first copy of the *Monthly Reporter* of the Panjab Bible and Religious Book Society. Such an agency of communication between these great Societies and the Panjab public has a very distinct field of usefulness. The object of the publisher is explained to his readers by the Editor in the following words:—

"Our chief reason is to bring before the Christian Community, both Indian and European, who are interested in our work, fuller details than can be given in the small compass of an Annual Report; also to keep them up to date with the Resolutions of the Committees, the works in progress, and works proposed, &c. We hope that this paper will prove both helpful to our readers and also be the means of greatly extending the interest in the Bible and Christian Literature and its wider circulation in this country."

The importance of publishing and distributing a sound Christian literature is well expressed in the following words which we hope every reader of the *Nur Afsean* will thoroughly consider:—

"There is, perhaps, no more powerful agency for good or bad than literature. The books that we read are very powerful factors in forming our minds and characters. How important it is, therefore, that as a Christian Book Society, we should endeavour to set before the reading public, books of a really high moral tone."

Our first aim then should be quality, and the quality of our publications should be such, that all, even those not of a strictly religious character, should point towards Christ and should tend to guide the thoughts of their readers onward. The Home Societies have given us splendid examples in this respect in publishing attractive stories, with great Christian truths running through them. In these days when the rage for novel reading is so great and so many are being translated into the vernaculars, it is high time that we should have something of a high moral tone to put into the hands of Christians and others.

With all this we heartily agree. As to "the style of the binding and general get up" we also agree, except that in our opinion Christian books should always excel the style of the bazar. A good book should be bound in various styles

so as to place it within the reach of all classes, the poor and the rich. The permanence of any publication will depend largely upon the style of its "get up." If printed on coarse paper and with bad ink and in a cheap bazar style, it will speedily find its way to the waste paper basket or be dropped in the street as worthless. If printed neatly and in a portable style, it will usually be preserved and, when read be passed on others. We shall be glad to see improvement along this line in the publications of the Panjab Book Society.

The following reasons why every Christian should support the Bible Societies of India will commend themselves to our readers:

1. Because I have a Bible of my own, in which God speaks clearly to my heart.
2. Because I am bound to hand on this universal message to those who do not possess it.
3. Because it publishes its books at prices which the poorest person can afford to pay.
4. Because it has published the Gospel in over 260 languages.
5. Because it provides all Missions with Scriptures in the languages which they use, and because it does this practically without cost to the Missions themselves.
6. Because missionaries in every field agree that (as Bishop Steere declared) "all their work is unsound apart from a vernacular Bible."
7. Because the Society exists to make known the Gospel to every creature.
8. Because it employs 800 Colporteurs to sell cheap copies of God's Book in remotest corners of the earth.
9. Because it maintains over 600 native Christian Bible women in the East.
10. Because its editions penetrate into countries where no missionary can enter.
11. Because it is (as Mr. Spurgeon declared) itself "a Missionary Society of the first water."
12. Because it forms the chief bond which unites Christians of many communions and countries in this sacred task.
13. Because it never had such wide opportunities before it, or such imperious claims upon it, as it has to-day.

It is true to say that no institution, excepting the living witness proclaiming the Gospel, is of such importance to the cause of Christ in the world as the Bible Society. Every organized Church should place it on its list and give it at least one collection annually.

We again remind our readers, who are planning a visit to Mussoorie this Summer, that the Annual Conference meeting will be held in the Union Church during the latter half of September.





## Current Thought and Incident.

### II. THE PRINCIPLES OF LEGAL EVIDENCE APPLIED TO THE NEW TESTAMENT RECORDS.

The age in which these documents were put forth was not by any means a mythological age. It was an age in which written records were universally kept, and in which historical literature flourished. It was the age of great historians, such as Livy, Plutarch, Valerius, Maximus and Tacitus.

But the New Testament writers did not aim to be historical writers. They describe no political conditions. They simply set forth the public life and ministry of Christ and the propagation of his teachings. The Pagan writers themselves, near the time of the New Testament, namely, some of those above mentioned, and also Juvenal, Trajan, Adrian, and others, the authenticity of whose works has never been disputed, speak of the existence and teachings of the historic Christ, and confirm the incidental allusions to the civil history of the times contained in the New Testament, and to do this in a manner which even the Germans, Strauss and De Wette, and the other German skeptics admit, although they argue the contrary from the silence of other co-temporary writers.

It is true that many of his co-temporaries make no mention of Christ or his disciples. But the historian Thucydides makes no allusion to several great men who lived in his time; the dramatists Aeschylus, Sophocles, Euripides, Aristophanes; the sculptor Phidias; the physician Hippocrates; the philosopher Socrates. Who would argue that those men were myths, and never existed, because they are not referred to by a particular historian?

The court would consider especially the language in which the New Testament was composed. Although Judea was the principal scene of the events described, these documents were prepared chiefly in Greece and Italy, and were written in the Greek language; the literary language of the time, and they addressed themselves far more to the enlightened circles of Athens, Corinth, Ephesus and Rome than to the rude provincials of Palestine. Respecting the age and language of the establishment of Christianity, it has been said by another, "The air of Roman triumph rolled over the rough waves of the world only that the path might be made smooth for the tender feet of the gospel. The Greek language was polished with such surpassing brilliancy only that the gospel might not speak in an unknown tongue."

The main historical occurrences set out in the New Testament are not only confirmed by the Pagan writers nearly contemporaneous, already mentioned, but by the early Christian authors of the succeeding age, the genuineness of whose productions has never been doubted or attacked; such writers as Tertullian, Justin, Origen and Clement. These writers are as credible as Tacitus or Suetonius and attest the universal acceptance of the New Testament narratives by the Christians of the second century.

There is another just principle of the common law, daily acted on in civil courts; that the depositions of those who have the prospect of immediate death before their eyes, are entitled to especial weight as evidence; and this principle may be correctly applied to the statements of these Christian authors. They lived in continued apprehension of violent death on account of their religion, and many of them, Justin, Irenaeus, Ignatius and Polycarp, were actually martyred. These writers had besides espe-

cial means of ascertaining the historical accuracy of the Christian narrative from their nearness to the occurrences related.

I come now to an additional consideration of great importance. I lay down the broad statement as strictly true, that the divine law of the New Testament rests on precisely the same historical basis of fact on which the Common English Law rests, and upon which the Roman or Civil Law also rests.

Let us look first at one of the earliest works on English law, compiled in the year 1245, by Bracton. He was a justice of the King's Bench, and also Archdeacon of Barnstable. In those days bishops were often Judges, and judges bishops. Bracton's book is the crown and flower of English mediaeval jurisprudence. Some forty or fifty manuscript copies of Bracton's work are still extant, which are not questioned. Before the time of Bracton, we have a considerable series of laws of the Saxon and English princes, preserved in French and Latin, and closing in the time of William the Conqueror.

The legal and official documents of the Anglo-Norman time, and foremost among them the Domesday Book, or Register of all the Estates in England, are still preserved and are accessible. The Domesday Book consists of two large folio volumes of vellum, of about four hundred pages each closing in the year 1080. From that date, it has been preserved in the Exchequer Court in Westminster. Magna Charta, the great foundation of English and American liberty and law, was written in 1215. Two copies are preserved in the British Museum, and one in Lincoln Cathedral. But the number of ancient MSS. of any of the above is vastly less than those of the New Testament.

The oldest English Statute is that of Gloucester, in the year 1278, and the oldest Parliament Roll is of 1290, both very much less ancient than the New Testament MSS.

Let us look at another point. As in the case of the New Testament, most of the MSS. of the statutes and laws of England are not originals, but copies. The German Strauss and others, have laid great stress on this fact in regard to the New Testament writings, and have argued against the character of these copies as evidence. The same objection would apply to almost every record of antiquity, and to all the undisputed writers of Greece and Rome, and would be no objection at all in court of law.

According to common law, administered in the courts, such copies are receivable, whether ancient or recent, where the originals have been lost, or where the copies have been universally received and acted upon. In a late case in the House of Lords, which is the highest court of appeal in England, a copy of a lost Journal of the House of Lords was received without hesitation in a great case litigated concerning a peerage.

In respect to the New Testament, the multiplication of copies was a public fact, in the faithfulness of which the community had an interest, and the rule of the common law, as stated by Greenleaf, is, that in matters of public and general interest all persons are presumed by law, to be conversant, on the principle that individuals are presumed to be conversant with their own affairs. (1 Greenleaf 128; 2 Greenleaf 438.) Copies of the whole text of the Roman Law are received in the court of Continental Europe on this principle. In a recent case in the supreme court of the United States, arising in this state, the question was whether a roll of a Michigan statute in the office of the secretary of state at Lansing, or a copy of the same statute which had been printed and circulated and acted upon for common uses, should govern the rights of the particular parties; and it was held that the copy would be preferred to the original. (Pease vs. Peck 18 Howard, U. S. Reports 595.)

To be continued



## AN ASCENDED LORD.

An incarnated Jesus is the power and glory of Christendom. We rejoice in the angel song of a Christ born, and in the divinity which found alliance with his humanity. His words and deeds as the God-man give form, beauty and efficacy to his holy religion and create in all who seek to be like him in spirit and conduct, cheer, hope, joy, inspiration and purity. His life and death possess for them a moulding and redeeming virtue.

But the incarnate Jesus must not be separated from the ascended Christ. During his stay upon earth his divinity was largely under an eclipse. Displays of it were signally conspicuous at his miraculous performances, but for the most part he veiled his Godhead and kept the man especially prominent. He mingled with others in their daily experiences and showed the world the worth and excellence of a perfect humanity. But after his death, the divine came more and more into play. He rose from the grave in the plenitude of the Godhead. He lost none of his human attributes, excellencies and attractions, but he let mankind see that he was first and last divine, and worthy of confidence and worship on this account. After forty days of remarkable attestations of his resurrection life and glory, he gathered his disciples together in Galilee and after giving them a parting blessing, entered his cloud-chariot and mounted to his heavenly throne. That there might be no doubt of the fact, he commissioned angelic messengers to announce his session, amidst celestial acclaim at the right hand of God, where he ever liveth to make intercession for his people, to carry on his mediatorial Kingdom, to guarantee the success of his redemptive work, and to reign Prince and Lord until the final restitution of all things. Endued with all authority and resource, worshipped by angel and arch-angel, as well as by the redeemed of all ages, and resplendent with the brightness and fulness of his Godhead, he appears in his true and grandest light. Thus viewing him we obtain our most exalted and most inspiring conception of him. His ascension has for us the significance of a demonstrated Lordship. It is the indubitable and continuous unfolding of what he truly is—a sovereign and reigning God. Faith recognizes and owns him glorious and supreme and sees him the Conqueror of sin, death and hell and possessor of all power for the accomplishment of all his gracious and kingly administrations. Paul caught a vision of him upon his throne and saw him honored, praised and served as the King of Kings and Lord of lords, and equipped splendidly and fully for the fulfilment of his redemptive work. John, on the Isle of Patmos, had an apocalyptic view of his glorification and beheld him equal to his station, unsealing the books of providence and redemption, and making everything to the benefit of his Church militant as well as triumphant. With eyes fixed upon our ascended Redeemer, omnipotent, all-glorious and all-blessed, we can address ourselves confidently to the cause which he has committed to our hands without fear of failure, under the stimulus of an animating and assured faith, and with expectation of seeing him face to face and of enjoying the rewards of his heavenly kingdom. It is pleasant and helpful to turn our eyes to the Christ of Bethlehem and Calvary, but it is sweeter, brighter and more assuring to fix our gaze upon the Christ of the ascension and rejoice in him as the all-glorious Redeemer and all-conquering and all-reigning Lord.

Presbyterian.

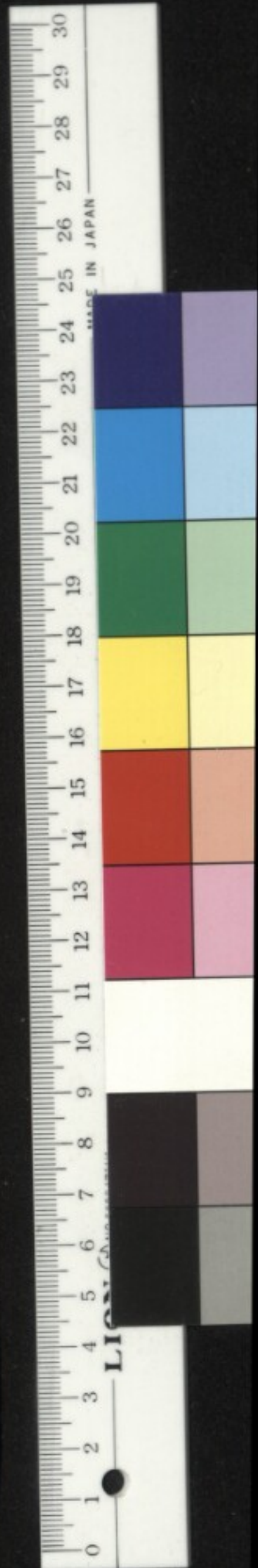
## IS CHRISTIANITY THE ONLY TRUE RELIGION?

There is little doubt that a large number of our readers will be inclined to dispute the absolute supremacy of Christianity, and will point to the revival of Hinduism that we see around us and the interest with which scholars in the West read the great Hindu books as indications of the greatness of the old faith.

Now we Christians frankly recognize the real greatness of the ancient philosophic systems of Hinduism; we rejoice in the large amount of lofty ethical teaching to be found in the best Hindu literature; and we also recognize that in popular Hinduism many of the leading principles of true religion find expression in various symbols and ceremonies. But the Christian fathers made precisely these same frank acknowledgments with regard to Greek philosophy and Greek religion; and yet Christianity triumphed in Europe. Our best scholars to-day point out passages in the great books of Babylonia, Assyria and Egypt in which lofty religious and ethical truths find sublime expression, and direct attention to many laws and institutions and ceremonies that enshrined great principles; yet no one to-day proposes to resuscitate the religion of Babylonia. Here are systems, hoary with age, and crowned with triumphs, systems from which many of the elements of modern science and civilization have come; yet they are dead beyond recall. What is the difference between them and Christianity? What is it that gives the latter its irresistible vitality and expansiveness? That a system should contain great and precious truths is no proof that it will conquer other systems and become supreme. The mammoth and the dodo were great and mighty animals, yet they are extinct; while many an animal of less bulk and force has survived. The case of religions is similar.

Now with regard to the revival of Hinduism the first thing to be noticed is this, that, with the exception of the general tendency to glorify everything Hindu, the movement has no unity. There is no clear body of teaching which the leaders agree on. Many place their faith on the Gita and Krishna; others, realizing what a sandy foundation Krishnaism rests on, summon their countrymen to an acceptance of Vedantism; a third party wish to return to the Rig Veda. Here then is a single point which cannot fail to be fatal to the movement; for these three systems of doctrine are altogether inconsistent the one with the other. Hindus call attention to the differences between Catholicism and Protestantism, but, after all, these differences are very slight, when compared with the differences that divide Hindus. Catholics and Protestants alike hold the same doctrine of God, believe in the divinity of Christ, His virgin birth, His atoning death and resurrection, accept the doctrine of the work of the Holy Spirit in the heart of the believer, and reverence the same Bible. What a solid unbroken foundation of faith have we here!—On the other hand Krishnaism is a form of monotheism, Vedantism is purely pantheistic, and the Rig Veda is frankly polytheistic, these systems are inwardly hostile in their very foundation. Until Neo-Hinduism has a creed to offer the world, it can never hope to make progress.

We drew attention in our last issue to the unhistorical foundation of this new Hinduism. We have already so often shewed that Krishna had nothing to do with the writing of the Gita, that we need not press this point farther. Krishnaism cannot withstand the slightest touch of criticism; it rests on a story which every scholar in the world knows to be a transparent myth. Again Neo-





Hindus do not repudiate caste. Now while the castes of Hinduism are clearly historical in the sense that they have grown up naturally, and that they reflect practical facts, there can not be the slightest doubt that caste, as a religious institution, rests on altogether untrustworthy foundations. To represent the difference between a Brahmin and a Sudra as inherently essential, is utterly unscientific. Until Neo-Hinduism gives up caste and frankly acknowledges the unity of mankind, it is fast chained to a lie.

Neo-Hindus very seldom claim that Hinduism is the only true religion; they usually demand a place for it beside Christianity. In so doing they give away their own case; if Christianity is permanent, Hinduism cannot be so. Truth is one, not two.

The revival of Hinduism and Buddhism under the living stimulus of Christianity forms a most interesting study to the Christian; for these recall to his mind the many efforts made in the second, third and fourth centuries of our era to revivify the dying religions of ancient Europe. The phenomena we see around us to-day in Calcutta, Madras, Colombo and Rangoon, are startlingly similar to the historical events which our great historians tell us took place in Alexandria, Antioch, Athens and Rome, when the Christian faith, though persecuted and despised, was gradually yet steadily winning its way to acceptance in the West.

*The Inquirer.*

### THE INDIFFERENT HOUSEWIFE.

The good housewife should, first of all, comprehend that as there are many fishes in the sea, there are many people who don't agree; that we are not all of the same sense of taste and smell, and, it may be inferred, of course that I am speaking of culinary obligation. She should be broad enough of mind to realize that in either the feast or famine of a household that the provender should not be confined to merely her own likes and dislikes. I have known women of large households who seldom consulted the tastes of the family in arranging the menu of the day. It was generally of a character that best appealed to themselves in an hour of dyspepsia after breakfast. The "men folks" on their way to business passing the big markets would see the attractive displays of the month's cornucopia, the fat and juicy asparagus, the mushrooms, the various green salads, the outflow of tomatoes, or else perhaps if it were in winter, the numberless things in the delicatessen stores. But the dinner at night would be the same old everlasting thing: meat and two vegetables that can be bought fresh or canned any time of year. The fact is, this kind of housewife does not have an appetite for markets; neither the purchasing nor the cooking give her any sort of healthful pleasure. She dislikes the contact with people in the markets, but she is sure to be in the midst of any kind of a bargain-counter crowd in a department store. Even then, however, the bargains in "kitchen utensils" do not appeal to her; she takes no delight in a "coffee demonstrator" or a show of double boilers and vegetable dishes.

*Exchange.*

God made mothers before he made ministers; the progress of Christ's kingdom depends more upon the influence of faithful, wise and pious mothers than upon any other human agency.—Theodore L. Cuyler, D. D.

### SCIENCE AND INDUSTRY.

The English papers describe a new invention for heating a radiating surface by means of current of electricity instead of steam. A layer of powdered carbon is placed between enameled iron plates, the plates being kept in position with asbestos cardboard. This is the radiator, and into it are led three copper strips, one at the centre and one at each end, and a continuous current of electricity is passed from the centre strip to the other two. With a current of eight amperes at 200 volts, a heating surface of twenty-five square feet may be kept at an average temperature of 160 degrees Fahrenheit.

It has recently been discovered that Brazilian quartz pebbles may be used as material for making glass that will resist great heat, as well as sudden changes of temperature. The process consists of heating the pebbles red-hot and throwing them into distilled water, when the purest pieces are taken out and welded with the oxyhydrogen blow-pipe into long stems resembling knitting-needles. From these stems are blown glass vessels of any desired shape. The glass is at present used chiefly for making apparatus for laboratory purposes. It is said that a test-tube made of it will not break if a white-hot coal be dropped into it. Vessels of other forms may be heated white-hot, and then plunged into cold water without breaking.

A general agreement has been arrived at between the Marconi Wireless Telegraph Company and a group of Danish financiers, in Copenhagen, for the establishment of a wireless system between the far-off island of Iceland and the North of Scotland. The arrangements also contemplate the establishment of telegraphic communications between Reykjavik, the capital, and the most important places in Iceland. It is thought that the British, Danish and German post authorities will co-operate in the matter.

A new gold field has been opened up in the very heart of the desert lands which occupy the centre of Australia. This gold field is in the Arltunga district, about 1,000 miles north of Adelaide, and a little to the north of that part of the colony of South Australia which lies nearest to the southwest corner of Queensland. The region is near the line of the proposed Trans-Australian Railway.

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According to the last report of the United States Fish Commission, Uncle Sam spent \$175 000 in one year in propagating fish for the benefit of the fisheries of various kinds. The fish and eggs distributed in a year number more than 1,000,000,000.

A pair of women's shoes made in Lynn, Mass., to establish a record for rapid shoemaking, required fifty-seven different operations and the use of forty-two machines and 100 pieces. All these parts were assembled and made into a graceful pair of shoes ready to wear in thirteen minutes.

**ANCIENT BRACELETS FOUND.**

Four magnificent bracelets belonging to the Queen of King Zet, who reigned nearly 5000 B. C. were among the discoveries made by Professor Petrie while excavating at Abydos, Egypt, last year. The workmanship of these is most ingenious and delicate. The finest bracelet is formed of alternating plaques of gold and turquoise, each surrounded with the royal hawk and paneled to imitate the front of the tomb or palace. This bracelet consists of thirteen gold and fourteen turquoise plaques in the form of a facade, whereupon was inscribed the name of the queen. The gold was worked by chisel and burnishing. The second bracelet had a centrepiece of gold, with amethyst and turquoise beads and bands of braided gold wire. The fastening of the bracelet was by loops and button of a hollow ball of gold, with shank of gold wire fastened in it. The third bracelet is of spiral beads of gold and lazuli in three groups. Making the fourth bracelet are four groups of hour-glass beads, amethyst between gold, with connections of gold and turquoise.

**SOME THINGS ANIMALS TEACH US.**

The woodpecker has a powerful little trip hammer. The Jaws of the tortoise and turtle are natural scissors.

The framework of a ship resembles the skeleton of a herring.

The squirrel carries a chisel in his mouth, and the bee the carpenter's plane.

The gnat fashions its eggs in the shape of a lifeboat. You cannot sink them without tearing them to pieces.

A porcupine's bill is strengthened by ribs in the same way that the iron masts of modern ships are strengthened.

The diving bell imitates the water spider. It constructs a small cell under the water, clasps a bubble of air between its legs, dives down into its submarine chamber with the bubble, displacing the water gradually, until its abode contains a large, airy room surrounded by water.—Kind Words.



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### AN EGG OF THE GREAT AUK SOLD.

Recently at an auction sale in London, an egg of the great auk was put up, and after some lively bidding was knocked down for \$1,260. That is said to be a very good price. But auk eggs have been sold in London for as much as \$1,500. The reason for these enormous prices is naturally to be found in the scarcity of the eggs. The bird is extinct, and not over seventy of its eggs are in existence.

### LAW OF LIFE.

ANON.

'Tis a truth as old as the soul of things—  
Whatever ye sow ye reap.

'Tis the cosmic law that forever springs  
From the unimagined deep;

'Tis shown in the manifold sorrows  
Of the race; in remorse with its secret strings;  
That he who grief to brother brings  
In his turn some day shall weep.

To the man who hears his victim's cries  
And hardens his heart at the sound,

At last a Nemesis dread shall rise  
From out of the void profound.

Who sows in selfishness, greed and hate,  
Shall gain his deserts in the years that wait

For the slow and remorseless wheel of Fate  
Forever turns 'round and 'round.

If you give out of mercy and love and light,  
The same shall return to you;

For the standards of light are infinite,  
And the scales of the gods are true.

By its good or evil each life is weighed,  
In motives and deeds is its record made;

In the coin ye pay ye shall be repaid,  
When your wages at last fall due.

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THE PRINCIPAL

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## FOREIGN TELEGRAMS.

## AWAITING INDIAN GOVERNMENT'S REPLY

London, July 23.

Lord George Hamilton, in replying to Sir Henry Fowler, said that until the opening of the Indian Government was received, there would be no final decision respecting the proposal to charge India with a proportion of the cost of the troops in South Africa.

## REQUEST TO THE CHURCH.

London, July 23.

The Pope in his will leaves the whole of his property to the Church,

## LYING IN STATE.

The body of the Pope is lying in state at St. Peter's. Fifteen thousand persons passed during the first two hours.

## CHINA'S REFUSAL TO OPEN TOWNS.

London, July 23.

Reuter's Pekin correspondent states that Prince Ching has written to Mr. Conger refusing to open towns in Manchuria to foreigners. Prince Ching dwells upon the impossibility of opening towns held by Russians.

London, July 23.

Mr. Chamberlain, in reply to Sir Thomas Dewar, said the Indian Government was unable to consent to the proposal of the Government of Southern Rhodesia regarding the import of coloured labour, because the demand for Indian underground labour exceeded supply.

## PROPOSED DIRECT BRITISH LINE.

London, July 23.

Mr. Austen Chamberlain, replying to a question in the House of Commons, said that in view of the report of the Commission on steamship subsidies, the Government were considering the establishment of a direct British line to East Africa.

## STATEMENT IN PARLIAMENT.

\*London, July 24.

Lord Cranborne, in reply to a question in the House of Commons regarding Manchuria, said that the Government would be delighted to come to an agreement with Russia, but were never able to ascertain what Russia wanted. It was, he said, very unsatisfactory that Manchuria had not yet been evacuated. Japan was becoming uneasy, and the United States anxious for a settlement.

## IN ACCORD WITH JAPAN.

London, July 24.

Lord Cranborne last evening said that our policy in Manchuria was well known, for it was contained in the Anglo Japanese agreement and other diplomatic instruments wherein the special interests of Japan in Korea were recognised, and our own interests in China reasserted.

## PREPARATIONS FOR RENEWAL.

London, July 24.

Fifty Royal Engineers conversant with wireless telegraphy embark on the 28th instant for Somaliland. Several officers at Aldershot are warned to hold themselves in readiness for Somaliland. Traction engines are being prepared for Somaliland transport work.

## INSPECTION OF DUBLIN.

London, July 25.

The King on foot visited the slums of Dublin yesterday, and was uproariously acclaimed by the populace.

## VISIT TO A COLLEGE.

Their Majesties yesterday visited Maynooth College, and were received by three Catholic Archbishops and 20 Bishops. The King in his speech fittingly referred to the late Pope.

## ENTHUSIASM AT DUBLIN.

The King and Queen left Dublin to-day amidst enthusiasm far exceeding that on their arrival.

## DONATION FOR THE POOR.

The King has given a donation of one thousand pounds to the Dublin poor.

## THE KING'S GRATIFICATION.

In his farewell message His Majesty expressed his deep appreciation of the loyalty and affection displayed throughout his visit. Their Majesties arrive at Belfast or Monday.



## INTERMENT IN ST. PETER'S.

London, July 26.

The interment of the body of the Pope at St. Peter's was attended by the Diplomatic Corps and the leaders of Roman society. Over two thousand were invited. The body was escorted by the Noble Guard followed by papal dignitaries and prelates, and was borne with lighted torches to a temporary sarcophagus pending completion of the permanent monument.

## A CHINESE OFFER.

The Foreign Consul at Johannesburg has received a cable from Hongkong offering two hundred thousand Chinese for five years' service at 7½ 6d monthly food included; the mines to arrange for their transport, the cost being deducted from wages. The offer has been submitted to the industry.

Allahabad, July 26.

The Lieutenant-Governor is to arrive at Benares this morning, having completed his tour of the eastern districts of these Provinces. It is some time since these districts have had the head of the Government among them. Wherever he stopped there was a full programme of wants, schemes and projected improvements awaiting his consideration. These matters, added to the usual inspection of local institutions, have involved long daily rounds of outdoor work. Sir James LaTouche has been entering into things with the vigour more possible in a cold weather than in a mid-summer tour.

London, July 27.

The King and Queen arrived at Belfast to-day and met with the same enthusiastic reception as at Dublin.

The King unveiled a statue of Queen Victoria.

London, July 27.

In the House of Commons Mr. Ritchie moved the second reading of the South African Loan and War Contribution Bill.

## THE EMPLOYMENT OF ASIATICS.

A debate followed, which largely turned on the labour question. Mr. Chamberlain declared that an arrangement might be reached between the Transvaal and India relative to the treatment of Asiatics, but was not reached yet, and that at present opinion in the Transvaal is hostile to Asiatics, but he was informed that a great change of opinion was occurring, and if petitioners (1) acquiesce in the employment of Asiatics he would not refuse. The question of employment of Chinese was premature.

## MR. CHAMBERLAIN'S BROTHER HOSTILE.

Calcutta, July 28.

London, 27th July—Mr. Arthur Chamberlain is actively opposing his brother's fiscal policy, and declares that the fiscal enquiry is a pretence.

## THE QUESTION OF DISSOLUTION.

The *Daily Telegraph* in a recent article states that it is positive that no dissolution will take place this year, even if threatened Cabinet dissensions occur.—*Indian Daily News Special*.

London, July 27.

It is understood that negotiations regarding future commercial relation between Britain and Germany continue by exchange of Notes between the two Governments.

## THE KING ON INTERNATIONAL PEACE.

London July 28.

The King speaking at Belfast, said that his highest ambition was to follow in his mother's footsteps and make the maintenance of peace among the nations his constant aim.

## A RUSSIAN INTERDICT.

London, July 28.

Reuter wires from Peking that Russia has prohibited the export of wheat from Manchuria to Japan, whither large quantities have recently been shipped, apparently with the object of preparing for war contingencies.

## THE ALLEGED CONVENTION.

The *Standard* says that the text published in Berlin of a convention between Russia and Japan is alleged to have been signed when General Kuropatkin was at Tokio.

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